Priscilla Papers

"Priscilla and Aquila taught Apollos more perfectly in the way of the Lord."

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Who are the Women in I Timothy 2: 1-15? (Part I)

by Berkeley Mickelsen, professor emeritus of New Testament, Bethel Theological Seminary, St. Paul, Minnesota

This passage in I Timothy has caused much confusion about what women can or cannot do in church services or in teaching. In the oft-heated discussions, a verse or two, or even a single phrase is sometimes selected and the rest of the passage ignored.

I recently began to notice the presence of the Greek article ("the" in English) in several places in this passage, and I wondered what the significance was. I also notice some indirect commands and imperatives. My study led to some fascinating discoveries that may throw light on a passage that needs as much illumination as possible.

Careful Mixture of Theology and Exhortation in I Timothy

I Tim. 2:1-15 is like the rest of the letter in that good theology and exhortation are mingled. By theology we mean truths taught in Scripture about such subjects as God, people created by God, sin, salvation, and God's plan for the restoration of his creation. By exhortation we mean instructions as to how believers should live and think. Some who have failed to observe the theology and the exhortation have tried to turn this important letter into a modern manual for church government. Careful study shows that Paul never intended the letter to be forced into such a role. In this letter, Paul warned Timothy about false teachers and false teaching. He says nothing about church membership, the Lord's supper, who should be ordained and how the laying on of hands is involved in ordination. He says nothing about services that pertain to marriages or funerals. This is no church manual but rather a guide for Timothy in his ministry in Ephesus. Paul's exhortations rest upon explicit theological teachings that he clearly states. To understand I Timothy 2:1-15 we must recognize the main themes covered in this letter.

Main Themes Covered in I Timothy

Salutation 1:1-2

1. Alertness in the face of false teaching 1:1-20
2. Christians should be concerned for all people 2:1-15
3. Characteristics and conduct of leaders in God's church 3:1-15
4. Further warning about false teaching and false doctrines 4:11-116
5. How Timothy should deal with various groups of people 5:1-6:10
6. Concluding exhortations for Timothy 6:11-21

I Timothy 2:1-15 must be read in the light of the rest of the books

Main Topics Covered in I Timothy 2:1-15

Christians should be concerned for all people 2:1-15

a. Prayers for all people because God desires the salvation of all people 2:1-7

b. How the men as a class should pray in every place 2:8

c. How women of various kinds professing godliness should adorn and conduct themselves 2:9-15

In each of these sections, the presence or absence of the Greek articles provides a basis for understanding more clearly what Paul is saying, The presence or absence of the article shows to whom the imperatives and the indirect commands refer. The passage has many examples of the presence and absence of the Greek article and its significance for the indirect commands and imperatives in the section.

Greek Grammars on the Presence and Absence of the Greek Article

Dana and Mantey This Greek Grammar has influenced Greek students for more than sixty years. In their discussion on the Article (pp. 135-153) the grammar says: "When *identity* is prominent, we find the article; and when *quality* or *character* is stressed, the construction is anarthrous [without the article]." Again, "The basal function of the Greek article is to point out *individual identity*."

On pages 141-145 Dana and Mantey list the regular uses of the Greek article: (1) To denote individuality - persons, places, and things. "God be merciful or gracious to me, *the* sinner" (Luke 18:13) "He (Jesus) went up into *the* mountain" (Matt. 5:1) "And they come into *the* house of *the* ruler of the synagogue" (Mark 5:38). (2) To denote previous reference - article points back in the narrative to an earlier mention of a person, place, or thing, " . . . You would ask and he would give to you *living water* . . . Whence do you have *the* water, *the* living kind" (John 4:10-11)?"

(3) With abstract nouns to give them a particular meaning - "the truth," "the love," "the grace." "Stop boasting and lying against *the* truth" (James 3:14) - Christianity as the gospel of truth. (4) With some proper names - no consistent pattern can be found here. (5) The generic use - with a noun representing a class or group: "*the* foxes," (Matt. 8:20), "*the* birds," (Matt 8:20), "*The* tax collectors

are doing the same thing, are they not?" (Matt. 5:46)

(6) With a variety of pronouns such as "this man" (demonstrative pronoun). "This people [lit. this *the* people] honors me with their lips but *the* heart of them is removed a far distance from me" (Matt. 15:8). (7) With other parts of speech. In the Greek language, the article may be used with adjectives, adverbs, participles, infinititves, prepositional phrases, clauses, and even with entire sentences. "*The* living (present infinitive) for me, Christ; *the* act of death (aorist infinitive) gain" (Phil. 1:21). "Now we do not know *the* what we should pray for" (Rom. 8:26).

Dana and Mantey give examples of the absence of the article: A noun without an article occurs in many prepositional phrases. "A prepositional phrase usually implies some idea of quality or kind." They also say: "Anarthrous nouns [no article] without a preposition present the same stress on character or quality." In Romans 6:21 we have the same noun without an article and with an article: "Therefore, what *fruit* were you having in which things you are now ashamed? But now having been freed from sin and having become slaves to God, you are having *the* fruit of yours for consecration." Before their conversion Roman Christians were not controlled by righteousness (see Rom. 6:20). Paul asked them a good question: "What *fruit* [absence of article] did you have then in which things you are now ashamed? Paul was asking: "What *kind* of fruit?" The only answer they could give was "we had a sinful kind of fruit." But when they were freed from sin and became slaves of God, they were a different people. "You had the fruit of yours for consecration." This particular fruit that they bore was for consecration to God and to righteousness. In vs. 21 the stress is on the character, quality, kind of fruit (absence of the article). In vs. 22 Paul point to the particular identity - the fruit of yours - that marked them out as consecrated to "God and to righteousness. Thus the presence of the article stresses *particularity;* the absence of the articles stresses *quality or character* of some persons, places or things defined by the context.

Brooks and Winbery - This fine Greek grammar has emerged in the last ten years. It summarizes how the Greek article functions: "The basic function of the Greek article is to point out, to draw attention to, to identify, to make definite, to define, to limit . . . the *presence of the article emphasizes identity, the absence of the article quality* (p. 67). What particular identity and/or quality is defined by the narrative where the article is present or absent? Look at these two English sentences without any context: "The house on the corner is ours." "There is no place like home" Where the article is found with"house" we find a particular house on a particular lot. Where there is no article with "home" a writer would be drawing our attention to the character or characteristics of home life. The flow of thought and the context are always essential in grasping what the Greek writer stresses.

A.T. Robertson. The greatest American New Testament Greek grammarian published a monumental Greek grammar in five editions between 1914 and 1931. This 1454-page grammar is the most thorough in the English language. Robertson was also an exegete who considered careful use of Greek syntax essential to sound interpretation. Robertson insisted on the phraseology "absence of the article" rather than " omission of the article" because he assumed that the Greek writer know what he wanted to do - he didn't just forget to do waht he should have done! (p. 780) He quoted James Hope Moulton as saying: "There are indeed few of the finer points of Greek that need more constant attention than the absence of the article" (p. 790).

We will give careful attention to the presence and absence of the Greek article in I Timothy 2:1-15 and the indirect commands and imperatives in the passage because these grammatical elements clarify the passage. To help the reader examine individual verses with the presence and absence of the article, I am giving a very literal translation of the passage.

Prayers for all people because God desires the salvation of all people, I Tim. 2:1-7

1. I am exhorting, therefore, that first of all entreaties, prayer in general, intercessions, thanksgivings be made on behalf of all people. 2. on behalf of kings and of all *the* persons being in a place of authority that we may live a tranquil and quiet life in all godliness and respectfulness. 3. This is noble and aceptable before *the* our saviour God. 4. Who desires all people to be saved and to come to full knowledge of truth. 5. Now there is one God and one mediator of God and of people, man [human being], Christ Jesus. 6.*the* one who gave himself to be ransom on behalf of all pepole, *the* testimony in his own times, 7 In reference to which testimony I was appointed to be preacher and apostle - I speak truth, I am not lying - teacher of Gentiles in faithfulness and genuineness.

Verse 1. The article is absent. Paul stresses the kinds of prayer he wants Christians to offer on behalf of "all people." The absence of the article before "people" emphasizes their qualities and characteristics - *not* a specific group of people (e.g. *the* people of France). Various kinds of prayer are noted: entreaties, prayers in general, intercessions, thanksgivings - because people are in a variety of conditions and have varying needs. If Paul had used articles here, he would have stressed the particular forms of prayer; without the articles he stresses prayer with different characteristics of features.

Verse 2. Paul says that leaders should be prayed for. Christian are to pray for kings - no article. This emphasizes the characteristics or lack of character in kings. But the next expression for leaders has the article - all *the* specific kinds of leaders in places of authority. These leaders may be under kings, but as a group they are identified. Christians are to be praying for these leaders in order that they (Christians) may live a tranquil and quiet life in all godliness and respectfulness. None of these expressions - tranquil, quiet life, godliness, respectfulness - have the article. Paul wants Timothy and those Timothy counsels to grasp the character of life that would come from good leadership and good responses on the part of citizens.

Verse 3. Such prayer is "noble and acceptable before *the* our Savior God." This may sound complicated, but the term "our Savior" functions as an adjective and the article makes this clear. God is *identified* as Savior and He is "ours." Such identification brings emphasis.

Verse 4. This whole verse is a relative (adjectival) clause modfying *the* our Savior God. The verse has no articles. It tells that God as Savior desires (wills) all human beings to be saved and to come to full experiential knowledge of truth. The expression "knowledge of truth" without a Greek article shows that salvation is much more than an emotional experience. "Full knowledge" points to a Christian ever learning Christian truth. Such truth has a quality or character that is unique. If Paul had used an article - "*the* truth," he would have particularized truth as *the* Gospel, *the* Christian faith, *the* truth of revelation. Instead he pictured the character of Christian truth. A Christian convert experiences more and more of truth and comes to complete or full knowledge of such truth. This does not mean master! "Full" is in terms of present capacity.

Verses 5-6. The Greek article does not appear in verse 5. "Now, there is one God (character stressed) and one mediator (character again stressed) of God and of people, man (human being), Christ Jesus" In verse 6 an adjectival participle is tied to Christ Jesus by an article. This one mediator of God and of people was a man, *the one* who gave himself (particular act of self-giving) to be a ransom for all people. Such self-giving (on the cross) provided the basis for redemption of all people. Christ also gave himself to be "*the* testimony." The article points to the particular testimony of God that on the cross He provided the remedy for sin. Jesus voluntarily gave himself over to be that ransom and that remedy. This particular testimony is central to Christianity. The event occurred in Christ's own times. There is no article with times, thus referring to the character or kind of times when Jesus walked among human beings.

Verse 7. The article is absent from this verse. In reference to this testimony, Paul was appointed to be preacher, apostle, teacher. Absence of the article with these nouns shows the kind or quality of communicator Paul was. He was preacher (heralding good tidings); he was apostle (authoritative teacher and sent one); he was teacher (presenting truths carefully). He did all this in an attitude of faithfulness and geniuneness.

In the next installment of this series, we will show the important meaning the presence or absence of the article has on I Timothy 2:8-15 - the passage most often quoted to limit the activities of women within the Church of Jesus Christ.

Works Cited:

H.D. Dana and Julius R. Mantey. *A Manual Grammar of the Greek New Testament* (New York: The MacMillan Company, 1950) V. Article, pp. 135-153.

James A. Brooks and Carlton L. Winbery. *Syntax of New Testament Greek* (Washington D.C: University Press of America, 1979) Article, pp. 67-72.

A.T. Robertson. *A Grammar of the Greek New Testament in the Light of Historical Research* (Fifth Edition: New York & London: Harper and Brothers Publishers, 1931). Chapter XVI Article, pp. 754-796.

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BOOK REVIEW

EVANGELICALISM: The Coming Generation *by James Davison Hunter, University of Chicago Press, Chicago, 1987. Reviewed by James Beck, clinical psychologist and faculty member at Denver Conservative Baptist Seminary.*

Biblical feminists will be interested in a chpater co-authored by Helen V. Stehlin which appears in James Davison Hunter's new book (1987) *Evangelicalism: The Coming Generation* (University of Chicago Press). The chapter is entitiled "Family: Toward Androgyny." Hunter's sociological study of evangelical college and seminary students surveys current attitudes regarding work, morality, self, theology, politics, and the family. Readers will not all agree with all of the conclusions Hunter comes to, but every reader is sure to be fascinated by the vast body of data Hunter has gathered.

The chapter on family contains some pleasant surprises for those of us interested in biblical feminism. Hunter seems to take a mildly alarmist position as he documents some "erosion" noted among evangelical students with regard to behavioral standards and theolgical concerns. The reader almost expects a similar, and somewhat typical attitude toward women. Such is not the case. Rather than bemoan the supposed downfall of a biblical view of family, Hunter and Stehlin invest the bulk of their energy in debunking the "traditional" Christian family concept as promoted by many popularizers of our day.

The authors use the strong word "mythic" to describe the traditional family concepts as portrayed by Christenson, Dobson, and others. The authors have included a nine page excursus in which they correctly point out that the actual, traditional Christian family (the pattern which has prevailed during most centuries of church history) was: repressive patriarchy in which both husband and wife were forced to be economically productive in order to survive, where the marriage was unromantic and instrumental, where parents were largely indifferent to the emotional needs of their children, and where privacy was virtually non-existent. Obviously, this is not the "traditional" family pattern we hear so much about.

Hunter and Stehlin correctly document that what normally passes for the traditional pattern is actually a nineteenth century bourgeois family frozen in time. While the critics of biblical feminism charge us with changing because of cultural shifts, they have been busy changing also, but only to a certain point (1880? 1900?). They are actually angry at biblical feminism not because it has changed but because it has changed more than they have! The greatest change made by the "traditionalists" is in the hypersentimentalization of the male role. It is interesting to note how the mainstream of evangelicalism is willing to androgynize the male but quite resistant to androgynizing the female.

The balance of the chapter contains a massive amount of data - some discouraging, some encouraging. To highlight some of the encouraging facts:

- Seminary women are far less likely to endorse traditional family notions that are male seminarians.
- The same "roundly rejected" the image of women as passive and subordinate.

- The number of "strongly committed and politically oriented
feminists" is about 9% of college women, 7% of seminary women, 7% of college men, and 3% of seminary men. (It's hard to know if these figures are encouraging or discouraging!)
One of the conclusions to the chapter is as follows: "Most Evangelical students are neither strongly traditional (bourgeois) nor strongly contemporary (androgynous) in their views of roles within the family. On average only about one in ten of the collegians and seminarians would be likely to endorse, enthusaistically, the model of the family advocated by Evangelical spokesmen."

There is much more here. Read the chapter if you can!

FROM OUR READERS

Holiness Perspectives on Headship and Women's Equality

by Susie C. Stanley

Dr. Susie Stanley is professor of church history at Western Evangelical Seminary

Currently, the debate surrounding women's role in church and home in conservative circles focuses on the issue of headship. The Evangelical Thelogical Society in 1986 devoted its plenary sessions to a discussion of this topic. Because each side debated the meaning of *kephale,* the Greek work for head, by quoting their favorite lexicons in an attempt to bolster their position, Aida Besancon Spencer referred to this meeting as "the battle of the lexicons."

Many opponents of women's equality attribute the current agitation for women's rights in the church and the home to the secular women's movement that resurfaced in the 1960's. They charge that any arguments for equality reflect the influence of this movement. However, a biblical defense of women's ordination and the equality of women and men is not new. Leaders in the Holiness Movement which emerged in the United States during the nineteenth century are among those who articulated a hermeneutic which affirmed both women clergy and equality.

While John Wesley, the founder of Methodism, formulated holiness doctrine, Phoebe Palmer redefined it and served as the mother of the Holiness Movement in the United States. The Nazarenes and the Church of God (Anderson) are among the larger groups which emerged from this movement. The doctrine of holiness or sanctification is the belief in a second distinct work of grace which follows conversion. One attains Christian perfection through the work of the Holy Spirit in the experience of sanctification. Because of their emphasis on the work and gifts of the Holy Spirit, most holiness adherents affirmed women preachers at a time when the majority of churches refused women the right to speak in public.

This article will exmine briefly the views of headship expressed by three leaders in the early Holiness Movement: Alma White, founder of Pillar of Fire, B.T. Roberts, a founder of the Free Methodist Church, and William G. Godbey, a prominent Holiness evangelist. They claimed that the doctrine of headship or submission was irrelevant in arguments opposing women's ordination and limited the discussion of headship to relationships within marriage.

If one relied on isolated statements by White or Godbey, there would be no question about their belief in headship within marriage. White stated unequivocally: "There can be no organization without a head, and the head of the home is the husband." (1) Godbey described his understanding of the marriage relationship: "So our Lord has been very good to organize the family on a solid foundation. It must have a head or it could have no organization. Man is that head." (2)

Notwithstanding their affirmative declarations regarding headship, Godbey and White limited wifely submission drastically by granting women freedom from their husband's authority in spiritual matters. Relying on the Scripture "We ought to obey God rather than man" (Acts 5:29 - KJV), they contended that God could nullify a husband's headship. White illustrated this qualification forcefully when she refused to obey her husband's orders to stop preaching. Her relationship with her husband dramatized the contradiction between her professed viewpoint on headship and her actions.

White's limitation of the husband's headship extended beyond spiritual matters. She also affirmed the wife's obligation to challenge her husband's headship if he was not a Christian. (3) Godbey told the following story which affirmed the wife's freedom in religious matters:

> It is very wicked in either party to interfere with the religious privileges of the other. A staunch member of a Methodist church who had no salvation, forbade his wife to attend the Holiness revival service, though in the church where he held his membership. She asked the evangelist what do do in the case. He said, "Go home, take down your Bible and read to him the first commandment, 'Thou shalt have no other gods beside me;' and say to him, 'Sir, I married you for a husband and not for a god, as that place was supplied before I became acquainted with you. Now if you are content to be my husband, all right, but if you are going to be my god you can just trot out . . .'(4)

The woman followed the evangelist's advice, her husband admitted his error and attended the meeting with his wife. This story illustrates the extent to which Holiness leaders diminished the doctrine of headship.

White introduced her interpretation of I Timothy 2:8-12, a passage often quoted to support headship, by

claiming a wife should be subordinate to her husband only if he was sanctified. Yet, she concluded her discussion with the observation that "the curse of subordination is removed in a sanctified home. While the man is the recognised head, both the husband and wife enjoy equality as it was intended they should before the curse fell upon the human race." (5) A marriage characterized by equality, in which subordination was absent, leaves little room for the doctrine of headship; yet Alma still spoke of the husband as the head which, in this context, is a mere token title. Harriet McCormick, a Pillar of Fire member, contends that White was ahead of her time by advocating a 50-50 relationship within marriage. (6)

William Godbey's disclosure of his marriage relationship reveals another instance where reality contradicted a stated view of headship. In *My Better Half*, Godbey described the status of his wife in their marriage:

> When she entered into wedlock, recognizing the Scripture leadership of her husband, she made it a rule to consult me about everything she bought for her own use. I said to her, "Emma, you are my Better Half and not my servant, having sense of your own for the discrimination of everything appertaining to domestic life. Therefore do not consult me any more but walk in your own light and be free as if you had no husband." (7)

Godbey's advice to his wife appears to abolish headship altogether in their marriage. Mrs. Godbey supervised domestic matters independently, as if she were single. Godbey admitted that Emma managed their domestic matters bettter than he could. (8) Their marriage hardly provided a model of headship in practice.

B.T. Roberts went beyond White and Godbey by explicity denying headship in any form. He developed two arguments to support his position. First, Christ said nothing about the subjection of women - not one word." If society required headship, as the supporters of headship argued, then Christ would have provided appropriate instructions. Roberts continued, "The greatest domestic happiness always exists where the husband and wife live together on terms of equality." (9) In Christ, the egalitarian relationship established between the first couple in Paradise (Genesis 1:28) is restored. Second, Roberts compared marriage with the business world. If two business associates can work together as partners, considering each other as equals, surely a man and a women can live together in marriage as equal partners. (10) Roberts refused to sanction any version of headship and disallowed even a token recognition of the doctrine.

The perspective on headship within the Holiness Movement was heterogeneous. I've focused on three leaders who challenged the doctrine in various ways. Alma White and William Godbey limited headship by claiming the wife was directly responsible to God rather than her husband in spiritual matters. They reveal in their autobiographical accounts the extent to which the doctrine of headship was actually practised in their respective homes. Their marriages did not model headship in the home; the reality did not match the rhetoric. While White and Godbey proclaimed a diluted doctrine of headship, B.T. Roberts decried headship in any form. Each person mounted a substantial challenge to the doctrine of wifely submission by advocating equality in the home and encouraging women to utilize fully their gifts in the church. These perspectives should inform current discussions on headship which frequently overlook the Holiness Movement's support of women's equality in church and home.

End Notes

1. Alma White, Women in the Early Church," in *Radio Sermons and Lectures* (Denver: Pillar of Fire, 1936), p. 218.
2. William B. Godbey, *Woman Preacher* (Atlanta: Office of the Way of Life, 1891), p. 11.
3. Alma White, "Women in the Early Church," in *Radio Sermons*, pp. 218-219.
4. William B. Godbey, *Commentary on the New Testament*, vol. 4: *Corinthians-Galatians: Paul, the Champion Theologian* (n.p.: M.W. Knapp, 1898), p. 102.

What you're writing us:

"In the past, I have not belonged to any feminist organization for Christian women. However, in my Christian walk, I find myself more and more questioning the traditional position of men and women in the church. Last year I heard a statement from the pulpit in my church that touched a source of anger in me. I heard, "It is no longer a question of where women 'fit' in the ministry, but it is a question of who wears the pants in the church." The first question I asked myself was - "Why do women have to be *fit* into the ministry? Are we not already a part of the ministry?" The Pastor was referring to women being in the seminaries. He was saying what a great mistake this was - to allow women in those places. And I had to ask: "Why not?" I am finding other questions, not so much their call from God, but how they are to be "allowed" to work out that call."

"I noticed my name listed in the fall issue and wish to note that I was not a member of the steering and planning committee that met on Cape Cod and did not make motions or vote on the agenda. I was present for part of one day and entered into discussion at the invitation of Catherine Kroeger who convened the group. Sincerely, Dorothy Meyer" *Editor's note: We regret that we did not make this clear in the article. Thank-you for the clarification.*

"Dear Whoever you are: Please send information about your publication and anything else you have to offer. I am a Christian feminist in a traditional Baptist Church (Baptist General Conference) attending a Roman Catholic seminary. I need all the help I can get!"

"I am a Pentecostal pastor (Assemblies of God) for the past 8 years. My husband and I studied at Fuller Seminary and returned to Holland after his completing a Ph.D. in theology. We are presently in the process of becoming ministers with the Hervormde Kerk, and I will continue my studies when our youngest daughter goes to school next Fall. . . I spoke recently at a large Youth for Christ rally on evangelical feminism. It has caused quite an uproar in the right wing fundamentalist corner since ALL feminism is considered inspired by the devil. The evangelical television magazine has listed my name under the dangers of the New Age movement. . . . We live in closely fenced off cultural subgroups and identify ourselves by what we are opposed to. You can imagine the shock if our convenient labels no longer fit. A Pentecostal female pastor calls herself a feminist? Impossible! A liberal talks of the Spirit and of sin? Impossible! . . . (*in a later letter*) Our women's group has become a chapter of Men, Women and God International. . . Time seems ripe in Holland for biblical feminism, judging from the publicity given to my lectures and articles. I am continually receiving invitations from very evangelical groups. . . It may well be that feminist theology in general is ready for some critical self-analysis, which might allow feminist theology to develop in dialogue and continuity with the church of all ages, instead of completely breaking with it. The excellent book of Susanne Heine: *Women and Early Christianity, Are the Feminist Scholars Right?* (SCM Press, London, 1987) seems a good start."

"I have been reading a number of articles and past issues of the *Priscilla Papers*. It is with great pleasure that I enclose a check and membership application. God blessed me greatly at the Urbana '87 convention. For the first time in my life, I saw women preach. Three. I wept with joy and gratitude to my heavenly Father for His use of women to proclaim His Good News, His wonderful news about Jesus to a spiritually hungry, needy world. Seeing Drs. Roberta Hestenes and Helen Rosenauer, plus Becky Pippert, was wonderful. From what I see in Scripture on Gen 1:26-27; Gal. 3:28, God in His sovereignty has placed women in the canon . . Miriam, Deborah, Huldah, Joel's prophecy in Acts 2, Philip's 4 daughters, Mary of Bethany, Phoebe, etc. It's been difficult - I've felt so alone; but at Urbana I met other women, many struggling with these issues. Is there a nearby chapter in my area? I am most interested in learning more of your resources, bibliographies, tapes, etc."

Progress Report

God has blessed us with a good response to our membership appeal, and we acquire new members almost daily. A new chapter has come into existence in Denver, to be officially accepted into the national organization at the March 19 board meeting. A group in Boston met informally to discuss the possibilities of forming a chapter. They are talking about arranging a study day this summer. We hear too from people in other areas who want information about how to start a chapter.

A great deal of our time and energy has been devoted to becoming incorporated and gaining tax-exempt status as a non-profit corporation. The process is substantially more complicated than it was a few years ago, as there have been some flagrant abuses of the system. We are struggling with forms, paper work, projected budgets, etc. We do ask for your prayers and your patience.

Lawyer Ruth Mickelsen, daughter of Alvera and Berkeley Mickelsen, has kindly guided us through the pitfalls of incorporation - at no charge to our fledgling organization! We are so very grateful for all of her efforts and expertise. Later, when we are able to ask for tax-exempt gifts, we hope not to be so impoverished. At the moment we are profoundly appreciative of such kindness - "a friend in need is a friend indeed."

As we encounter officialdom, we have found it necessary to make some changes. In the first place, our name was too long and too confusing. After consulting with members of our board, we have shortened the name to "Christians for Biblical Equality." We retain our solidarity with Men, Women, and God International and continue to share the same goals and objectives, but the title was just too unwieldly. "CBE" is much easier to say! Also, incorporation law has required that some of the officers receive new titles, but the same people will continue to do the same jobs. A chairperson will be added to the officers at the upcoming board meeting, as required by law.

The following local conferences are scheduled next month:

March 18- Evening meeting in Minnesota on the importance of equality. Contact person: Diane Chynoweth 612-825-2392

March 24 - Organizational Meeting in Pittsburgh. Evening. Contact person: Faith Martin 412-367-3677.

March 26 - All-Day Conference in Denver. Contact person: Alice Matthews 303-761-2482

One of the projects to be discussed at the board meeting: the possibility of a national conference in the summer of 1989.

Leadership '88

by Pam Nicastro, staff person for Leadership '88

After World War II, an amazing generation of leaders emerged who helped spark an explosion of mission activity. Among them were Billy Graham, Vernon Grounds, Richard Halverson, and Ralph Winter. Only a few women like Henrietta Mears or Elisabeth Elliot received national awareness for their contribution.

A new generation is emerging. One which is much more sensitive to contributions from the broad diversity of the body of Christ.

Leadership '88, sponsored by the Lausanne Committee for World Evangelization, desires to challenge this generation to give aggessive leadership to the task of world evangelization. But we believe this can only be done as we plan and work togethers, recognizing our need for gifts from the full body of Christ.

Leadership '88 will offer unique opportunities for models of women in leadership and ministry to be revealed and celebrated. It will be a time for participants to network with others with like ministries and challenges. And it will be a time to strategize with other emerging leaders on the future of the church and global evangelism.

What then is the role of women in world evangelization? It is the same as the role of men, that is, to respond to Christ's mandate to go into all the world and preach the gospel. Leadership '88 will be a time to encourage and model the partnership needed of women and men in mission leadership . . . to encourage all of God's laborers to be about harvesting the fields.

Come hear speakers like Earl Palmer, Kari Malcolm, Jack Hayford, Becky Pippert, Church Colson, Roberta Hestenes, Michael Haynes and others. Plan to join other men and women who want to be a part of shaping the church as we approach the 21st century. The conference will be held June 27-July 1, 1988, 1988 at the Washington Hilton, Washington D.C. If you need additional information, write or call: Leadership '88, P.O. Box 2620 Pasadena, CA, 91102 (tel. 818-577-7502)

Notice to our readers

Some of you have received one or more complimentary copies of *Priscilla Papers*. We felt it was our best means of communicating the aims and objectives of Christians for Biblical Equality; but we can no longer afford to send out *Priscilla Papers* free of charge. If you would like to continue to receive our newsletter, you may either join Christians for Biblical Equality or simply send in a check for a subscription to Susan McCoubrie, Secretary, Christians for Biblical Equality, 2830 Lower 138th St. W., Rosemount, MN 55068. Application forms and our statement of faith are also available from Susan.

Membership fee ... $10.00 Joint Membership ... $15.00 Limited Income Membership ... $5.00 Subscription to newsletter ... $10.00

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